

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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ACCOUNT OF THE PENANCE OF GULWUGTY IN INDIA.

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I do not recollect to have seen a description by a medical writer of the Indian penance of Gulwugty, or swinging with the whole weight of the body suspended on a pair of hooks perforating the integument of the loins.

On the western extremity of the old cantonment of the Bombay Dekkan division was the village of Seroor, and on the south-eastern extremity of the camp was the village of Hingny, the distance between the two being about three miles. At each of these villages was a pajado of peculiar sanctity; and as far as I can remember, once in nineteen years, it was deemed a necessary ceremony that the car of Gulwugty penance should be dragged from Seroor to Hingny, with devotees suspended from the mast during the whole route. The car was dragged by as many volunteer laborers from the spectators as could be yoked to it, and proceeded at a rapid rate when a sufferer was undergoing the torture, but it remained still, in the interval of unloosing one and fixing another, no progressive motion being lawful unless with a devotee pendant from the hooks. The spectators and officials assured me that such a circumstance had never occurred as the car's being unable to reach its destination through want of mortifiers of their flesh; the penitents or devotees were always sufficiently numerous to keep the hooks occupied from one pajado to the other. The car was four-wheeled, and about the size of an English farmer's waggon; upon this was a platform, ample enough to hold about twenty persons; a mast twelve feet high was erected in the centre, across which, fitting on an iron pivot, was balanced transversely a pole about fifteen feet in length, divided unequally, the iron ring, which fixed on the pivot, being inserted into it about 4 feet from the heavy end, and of course about 11 from the smaller. To the first was suspended a square scale of wood, capable of containing four or five persons, and upon the latter the hooks hung by a chain.

The process of the penance was as follows:—A devotee, having the hooks fixed in his back, as shall hereafter be described, the number of persons that were requisite to balance his weight and the lever, from his greater share of the pole, generally four or five, stepped into the scale at the short end of the transverse beam, and depressing it by their weight as low as the pivot would allow, to an angle of about 70 deg., they gave the cross beam a circular motion on the pivot, by pulling themselves round the mast, which they could touch, or were

pushed round by other assistants, who crowded on the platform; whilst the poor penitent, dangling at the fearful height of at least twenty feet from the ground, was swung round with a rapidity scarcely describable, and the car meanwhile dragged forward by the multitude, till the sufferer himself prayed to be released from his painful and perilous situation. The longest period I ever witnessed any one endure the torture, was seven minutes and a half, the generality were satisfied with two minutes.

The total number who underwent the penance was about fifty, and the time required for the car to travel from one village to the other, was more than seven hours.

The hooks were precisely similar in shape, but rather stronger than the flesh hooks of the London markets, the points by no means particularly sharp, nor the iron polished to any remarkable brightness. No preparatory perforation of the integuments was made previously to introducing the hooks; but they were forced through one after the other, with as much unconcern as can be imagined. The patient was laid on the ground, and his back violently rubbed with abundance of oil; this being dried off with sand, another friction equally violent took place with soap. This being again dried with sand, the operator's principal assistant, sitting on the patient's shoulders, commenced with his heels a process of kneading, jerking, and working the integuments over the loins, so as to loosen or slacken them. This being done, or rather in the intervals of this process, the operator continued gathering up by little and little a fold of the integuments in his left hand as would raise up the skin for the introduction of a seton, and when he had mastered as much as he could with his utmost exertion force up, he then shoved his hook slowly and deliberately through it, always directing the point outwards. One hook being fixed, the other was speedily introduced on the opposite side in the same manner, the operation of fixing both taking generally about three or five minutes. After the patient had swung to his own content, he was taken down by the cross pole being lowered nearly to the ground; the hooks were drawn forth, but without the least precaution to save pain. I did not observe a single instance of the skin having yielded or being rent. The appearance was invariably four wounds in a straight line, thus, o o o o, the two made by one hook being always four and sometimes five inches apart from each other. The curative process was simplicity itself. The principal assistant again seated himself on the patient's shoulders, and applying his heels to the wounded parts, labored to squeeze out any blood or lymph

that might be extravasated. One operator sucked the wounds, and another applied a kind of dry poultice of cowdung and tumeric, the Hindoo specific for every shock that "flesh is heir to." The sufferer's girdle supplied the bandage, which was tightly applied round his loins, and he forthwith joined in the ceremony of swinging his comrades, as alert and unconcerned to appearance, as if the whole he had undergone were but a jest. I had an opportunity of examining daily, until their perfect cure, seven of the devotees, who were our battalion sepoy's or camp followers. In no one instance was pus formed, or did inflammation of any

consequence whatever follow; nor did one quit his duty, or apply for hospital relief. And further, I had reports to be relied on of nearly twenty others from distant villages, whither I sent hospital servants to make enquiries after the poor people who had swung, not one of whom suffered in any important degree beyond a temporary soreness and stiffness in the loins. None but a medical man who has witnessed the process could suppose it possible that so little injury should result from so apparently serious an operation. The natives of course think it the miraculous interference of the god Cunda Row, in whose honor the torture is endured.



In confirmation of the foregoing account, and for the purpose of awakening the sympathy of the Christian if he has any, for the heathen, whose tender mercies are cruelty, we here present to their eyes a more lively description of the reality. This Picture, which appeared in the second volume of the Religious Intelligencer, was drawn by the Rev. Gordon Hall, one of our missionaries at Bombay. It is the same in principle, though not accompanied with the car, being probably of more common use.

"Christian Friends," says the lamented Hall, "here is a woman in the act of performing a vow. I was present, and witnessed the barbarous and

frantic scene. There were two other females who volunteered themselves to the same tortures in order to compensate the imaginary deity for the blessing which they supposed they had successfully implored of him.

"The boon implored by the woman here represented, was the blessing of an offspring, and she bound herself in a vow to her idol that should her desire be granted, she would thus torture herself before the door of his temple. Therefore she is represented with the child, the supposed fruit of her vow, bound to her breast. Two strong iron hooks are so plunged through the skin and flesh as to take up the principle muscles on the back. The

end of the pole is lowered near the ground, and the rope being made fast, the opposite end of the pole is drawn down, and thus the deluded, miserable creature is hoisted into the air, and hangs upon the torturing hooks. A man sits at ease in a kind of swing at the opposite end of the pole, and the two being thus pretty equally balanced, persons on the ground by means of a rope cause the machine to turn round with great velocity. While whirling around the woman scatters flowers which the multitude seize with the utmost eagerness. These miserable objects were considered peculiarly high in the favor of the deity, and consequently were greatly venerated by the gazing multitude.

"Alas! how deplorable the state of the heathen, who believe that such self-inflicted tortures are the most exalted kind of divine homage, and most sure to repay the Lord for his past mercies, and secure his blessing for the future! Christian, behold this thy deluded perishing fellow-creature! What would the knowledge of Christ be worth to such a soul! What would it be worth to the hundreds of millions of the heathen who are all equally wretched! Constrained by the dying love of Jesus, awed by his supreme authority, impressed with the solemnities of the Judgment day, Christian, be entreated to inquire faithfully with yourself how much you *ought* to do, and how much you *might* do, to send abroad among the heathen that Gospel which is able to make them wise unto salvation through faith in Christ."

CHICKASAW MISSION.

Extract of a letter from a female Missionary at Tokshish, dated Dec. 31, 1827.

Our eyes have witnessed many interesting scenes since we have been laborers here: Yes, the Spirit of the Lord has been in our midst, and has not yet taken its flight. The excitement did for a season appear to abate; but now it rather increases. Christians are more engaged—have a wrestling spirit of prayer—feel it to be high time to "come up to the help of the Lord against the mighty."

Satan is very busy. There have been two balls the last week and one (perhaps more) we expect this week:—but we trust, while the enemy is coming in, the Spirit of the Lord will erect his standard and many flock around it. This is a most interesting field of labor. The fields are *white*, ready for harvest. O pray that the laborers may be faithful.

The first Sabbath of the new year is our communion. Seven or eight will be admitted. Our church is growing in numbers, and I hope in grace too. Thus you see, my sister, the promise is fulfilling—"The heathen shall be given to Jesus for his inheritance." Another native is one of the number who will come out decidedly on the Lord's side,—Mrs. Joseph Collect. She comes about 20 miles to preaching. Her's is a most interesting case.

Saturday, at 3 o'clock, we have a most interesting female prayer meeting. About 14 members generally attend, beside sisters Stewart, Holmes and myself. They all take a part.—There is very little backwardness: one of them cannot pray but in French. We did not know it, until she was called upon. So many attend that we have two prayers before rising. Generally

have five prayers,—spend an hour and a quarter or half together. *Dinah* says, "It used to be that I could not get my work done till late Saturday night; but now we gets it all done, comes to meeting, goes home, and hath nothing to do." She was very much engaged—a most consistent Christian. Such a band of sisters I have never before witnessed. So much affection, it can well be said of them, see how those Christians love one another. If I could pen you a prayer in their own words, gladly would I do it. I know it would rejoice you to hear it. They pray as if taught by the Holy Spirit. *Dinah* was reading in her Testament not long ago, and after a pause she said, "O, if my heart was only as fast to the Saviour as the print is to the book, how good it would be!" Brother Holmes said, I hope it is faster, *Dinah*; for water would wash it all away. "O," said she, "I mean as fast as it looks now in my hand." They often come and stay all night with us, and all their conversation is about the Saviour.

O my sister, who would not feel willing to sacrifice home, friends, and all earthly comforts, to be a laborer in the vineyard of the Lord. How great, unspeakably great, the privilege to be co-workers with God. O that my remaining days may be more entirely devoted to my God.

Brother Holmes has held his Indian meetings three Sabbaths: and at the close of every meeting he has had a call to preach elsewhere. An old Indian said to him, "Now, since you have begun to open our eyes, do not leave us again to go on our old way." This is a loud call; they are attentive; some of the old Indians wrap their blankets about them, and lie down close at his feet until the exercises are over.

I think we could spend a great many hours pleasantly together now. You would tell me what God has done for Newark, and I could tell you how much he has done for Tokshish, for the poor Indians.

METHODIST MISSIONARY SOCIETY.

On Friday evening the anniversary of the Miss. Society of the Meth. Episcopal Church, was celebrated in the Church in Duane-st., New-York. It having been announced that two converted Indians, from Upper Canada, were to be present, the house at an early hour was crowded to overflowing; and we are informed that many hundreds who wished to gain admittance, were disappointed. It was one of the most interesting meetings we ever attended. In addition to a highly interesting report, which detailed the state and prospects of the Missions, the meeting were favored with addresses from the Rev. Mr. Levings, and the Rev. Mr. Case, a missionary; and the Indians added their testimony to the effects of the gospel among the several tribes in Upper Canada. From personal knowledge, we know that the Massasaugas, to which these two Indians belong, were before the introduction of the gospel among them, reduced to as low a state of degradation as the human character is susceptible of. They were "a nation of drunkards,"—they worshiped gods formed by their own hands, or the reptiles of the earth; they knew nothing of industry. But now the scene is changed; and the time has arrived when the "wilderness blossoms like the rose," and the song of the drunkard is exchanged for hymns of

praise to the Most High. In the several missionary stations in upper Canada, there are now upwards of *one thousand* Indians under the care of this Missionary Society, either as church members or children attached to the schools. There are several natives who have been licensed as public speakers, and who travel over vast tracts of country preaching the word of life, in their own language. In the Grand River Mission, there are about 100 church members, and 59 scholars. At Munsy-town, [Deleware tribe,] 200 church members and 60 scholars. At Barnard, near Malden, 20 church members. At the Credit, 125 church members, six of whom are class leaders, and two licensed public speakers. At Grape-Island, 130 church members, and 25 children at school: at this settlement ten buildings have been erected for their accommodation; and the mission although recently established, is in a most prosperous state. At Rice-Lake about 300, most of whom have made a public profession of religion. At Lake Simcoe a mission was established about one year since, and 40 have been received into church fellowship, among whom are three chiefs. There are also two schools and two native teachers. Some months ago, a meeting of pagan Indians assembled at the Grand River for the purpose of celebrating a feast. One of the converted Indians determined to be present, and taking with him a copy of the gospels, recently printed by the American Bible Society, he assembled around him a large number of those pagans, to whom he read for about two hours, and described to them the gospel feast. This meeting, as it is believed, resulted in the conversion of six of that nation. The first was a Mohawk of the age of 70 years. As soon as he had experienced a change, he was anxious that the gospel should be introduced among his people, and that their children should have the means of education. For this purpose he gave up his own residence, and built a small wigwam for himself. Since that period, 50 buildings (small of course) have been built, and the tribe have flocked to this standard. At present 200 Massasaugas are church members. They have removed to a settlement on the river Credit, and it is truly gratifying to have it in our power to say, that not one of them has returned to his old practices, or brought a reproach on the cause they have espoused. Every house or wigwam is a Bethel, and every heart is tuned to the praises of God. Missionary Case stated that after the great revivals among them, it was their general custom to give him a piece of wampum, and to declare that they would no more drink "firewater," and that they wanted the white christians' God to be their God. In some instances, this gentleman observed, that the Indians had come from ten to twenty miles soliciting that teachers should be sent to instruct their children. After Mr. Case had concluded his statement, the two Indians were introduced to a congregation of about three thousand. One of those sons of the forest, named *Sunday*, spoke with great animation and eloquence for about twenty minutes in his native tongue, the substance of which was interpreted by missionary Case. He said that he had come from the wilderness, a great distance to see his white Christian friends; he regretted that he could not address them in their own language—he knew, however, that the same God which they

worshipped, was the God of the red men. He regretted that his people had been so long in darkness, but he now rejoiced that through the instrumentality of white christians, the gospel had been introduced into their pagan settlements. Before its introduction the Indians were very shy of the white men, and feared that an intercourse with them would endanger their hunting ground. But when Peter Jones, (a native preacher) told them of Jesus, and the effects of the gospel, "they lent an ear," and their prejudices were removed. And now, said he, "a nation hath almost been born in a day." He stated their former mode of worship, and beautifully contrasted it with the worship of the true God. He alluded to the state of their females before the missionaries visited them. They were like the beast of burden, and were compelled to perform all the drudgery; but, now they are treated with that regard which is due to the female character. He concluded with some remarks upon the state of the country through which he had passed on his way to this city, and what he had seen here and in Philadelphia: "I have seen your great water fall; I have seen your highly cultivated farms; I have seen your vast buildings; I have seen your splendid stores, and your elegant carriages. I have seen your *great river, running an immense distance from east to west, on which is borne the products of your countries, and which, I am told, was made by your plows, your spades and your hoes!* and although what I have described is very great, yet your *Sabbath Schools*, and your *Infant schools*, are greater than all of them. I shall go back, Christian friends, to the woods, and tell my nation what you are doing in your great cities for the *young and the tender.*" *Sunday* was followed by *Peter Jacobs*. But we find that this article has grown to an unexpected length, and we must be very brief, in conclusion. This youth gave an interesting account of his christian experience, and the work of Divine Grace among the Indians. He stated that nothing could tame a son of the forest, but the grace of God; he illustrated this remark by his own case. He said he was left an orphan at an early age, and was invited by a white man to live with him. Peter told him, "if you can catch the partridge and tame him, so that he will run with your chickens, I will become as tame as that partridge, and run with your boys."

In conclusion, we can state that the other missions under the care of this Society, are all in a prosperous condition, viz.: the Wyandot, the Cherokee, the Patowatamy, the Tallahassee, (East Florida,) the Pensacola, New-Orleans, &c.

Those who had not an opportunity of attending on Friday evening, are informed that the Young Men's Missionary Society will celebrate their anniversary on Thursday evening next, in John-street Church, when the Indians will address the meeting.

We forgot to state, that it appeared by the treasurer's report that upwards of two thousand dollars were expended last year, more than was received, and that the Society is now in debt to its Treasurer.—*N. Y. Spec.*

REV. PLINY FISK.

The Memoir of Mr. Fisk, recently published by his early friend the Rev. Mr. Bond, is strikingly calculated to arouse every minister and every

missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his *ardent piety* which made him what he was. It was this, which called forth every power of his mind, to the work of *doing good*. Wherever he went he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact incidentally mentioned by him to a friend, strikingly illustrates his persevering self-denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was *large measure*."—This bread and milk constituted his food, and the pitcher, bowl, and spoon his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.—*American Journal of Education*.

From the Rochester Observer.

LAST MOMENTS OF GEO. TAMOREE.

MR. EDITOR,—I have seen an article taken from the N. Y. Observer, stating that a late arrival from the Sandwich Islands has brought intelligence that George Tamoree, (Tau-mu-a-lii) son of the late King of Atooi, died in September last. This is a mistake. He died in May, 1826, nearly a year and a half previous. The account, I believe, was published in the papers here about twelve months since. As I was acquainted with him particularly, during the last eight years of his life, and was at Oahu when he died, the public may be pleased to learn some particulars concerning him.

George was the son of Tau-mu-a-lii (usually written Tamoree) King of Atooi (Tau ai) and was, at an early age, sent to this country by his father, to receive an English education. An unforeseen occurrence threw him upon the world bereft of friends; and at this time he entered the Navy of the United States, where he continued a number of years. He was in several actions, in one of which he had a rib broken by a pike while in the act of boarding the enemy's vessel. He was at length discharged from the Navy, and

taken under the care of the American Board. Those who are conversant with the history of Missionary operations in this country will recollect that he was one of the youths who were educated at the Mission School in Cornwall, and sailed with the first Missionaries to the Sandwich Islands. He was an uncommonly interesting young man, and though not considered pious, and not connected with the Mission, it was supposed he might, by his influence with his father, facilitate the introduction of Christianity.

When George was in the Navy, he became accustomed to the use of ardent spirits, and though while at School, he was free from this vice, yet on his return to the Islands, he gave way to his propensities, and was often seen in a state of inebriation. He was, however, on all occasions friendly to the Missionaries.

He was concerned in the insurrection which broke out at Tau-ai in 1824, after his father's death. The rebels were defeated in a general engagement; but George escaped to the mountains, where he concealed himself for nearly two months. Being at length discovered, he was taken prisoner; but Ka-lai-mo-ku, considering his youth, and the probability that he was led into the rebellion by others, pardoned him; and only required of him not to absent himself from the suite of the chief, without express permission. George came with Kalaimoku to Oahu, where he continued till his death.

In May, 1826, the influenza prevailed at Oahu, and in common with others, George was thrown upon a bed of sickness. As soon as I heard of his situation, I repaired to the house where he lodged, to converse with him, and to render such aid as might be necessary. When I asked him if he was prepared to die, he replied, "O, I'm too wicked to think of heaven." He seemed unwilling to speak on the subject of religion, and would attempt to turn the conversation to something else. Such, alas! is the fatal tendency of a worldly minded spirit, even on the borders of the grave. When I took my leave, he thanked me for all my kindness to him, and wished me to call again. Mr. B. who attended him, remarked, that the case was a serious one, owing to the previous dissolute habits, but he thought probably he would recover. When I called again (the next morning,) he was no more. The account I received of his death, was one of the most awful I ever heard.

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There was a striking contrast in the lives and death of George and his father. George in his early days came to a Christian land—lived in civilized society, and received a good education. His father was never from the Island where he was born—always dwelt in the society of the uncivilized, and till within a few years of his death, knew not how to read or write. George rejected the pious counsels he had received, on his return to the islands, became a companion of drunkards, led a miserable life, and finally, died without hope. The father, who had been a notorious drunkard, and a worshipper of idols of wood and stone—on the arrival of the missionaries, broke off from his evil habits, led a life of sobriety, embraced the religion of Jesus, and finally died in the full hopes of a glorious immortality. With great advantages the one neglected the interests of his soul, and

died in despair. The other with few advantages, and far less information, embraced the offers of salvation, and departed with a well grounded hope of eternal happiness.

CEYLON MISSION.

Extracts from the joint letter of the Missionaries to the Corresponding Secretary, dated Jaffna, March 1, 1827.

It is now more than ten years since this mission was commenced. We have witnessed many things which have encouraged us in our work. We have seen many of the prejudices of the people give way, as divine truth has been disseminated among them. Many children have been collected into our boarding schools, and a number of these have, as we hope, been savingly converted. In our native free schools, we have been enabled to instruct thousands of children, many of whose memories are well stored with the fundamental doctrines of christianity. Thousands of adults who never enjoyed the benefit of stated religious instruction in our schools or in our churches, have been taught who the Savior is, by receiving instruction at their houses, and by means of Tracts and portions of the divine word, which have been circulated among them. These things call for our thank-offerings to the Giver of all good.

Native Mission Church.—Since we last wrote, we have admitted three persons to the church.—There are a few others who give evidence of piety, some of whom we expect to receive into the church soon. While we would be thankful that there are some who from time to time are awakened, and afterwards give evidence of piety, we have to lament that a number of those, who have been gathered into the church, have brought disgrace upon the name and religion of Jesus. Since this mission was commenced, about ninety persons have joined the church. Of these no less than 12 have been subjects of its discipline. Nine of them have again been received into regular standing: three are yet under censure. The instability of the native character is such, as is scarcely to be conceived by those who have been educated in christian countries, and those who contribute to the support of missions must have their minds prepared for great trials on this account, and should not be discouraged from making exertions, should they not realize all they have anticipated. A large proportion of the native members, who fall into sin, we hope are real christians, and return to their Saviour with brokenness of heart, as David and Peter did, and afterwards adorn their profession.

Schools.—Our schools continue to give us encouragement. During the past year we have been enabled to induce a larger number of girls to attend them than at any time before. The education of females we consider as one of the very pleasing features of our mission. When we reflect that the girls now capable of instruction, will soon become mothers, and have the principal charge of those who are, after a short time to come upon the stage of active life, the importance of having them instructed in Christianity is not to be calculated. And though we have to support schools for them at nearly double the expense of those for boys, we consider that we ought to increase their numbers as fast as we can induce the

people, (who in many places are yet violently opposed to this innovation) to give up their prejudices. Our school system is now large, but such is the importance of these schools, that we hope our patrons will furnish us with the means of extending them farther than we yet have done. As we have good health ourselves, and good native assistance, we could superintend a much larger number, than we can with our present means feel justified in establishing. We wish very much to see schools on some of the islands near us.

The number of separate girls' schools is 13;—of schools for boys, or boys and girls together, we have 63;—in all, 76. The whole number of children in these schools is about 2,750, of whom more than five hundred are girls.

The boarding-schools at Tillipally and Manepy continue much as when we last wrote. To the former a few boys have lately been added. The number now at that place is 130. In each of these schools there are some who appear thoughtful. With the exception of the members of the church, few in the Seminary appear to manifest any special concern for their souls. It is a subject which should deeply affect our minds, that those who enjoy such religious privileges as are enjoyed in our boarding schools, manifest so much indifference to divine things.

Miscellaneous Intelligence.

ATHEISM IN NEW YORK.

We would gladly be spared the pain of writing this article, or even the reflection that there exist among us a set of men so blinded by sin, so hardened, so ungrateful to the Giver of all their mercies, as openly to avow and circulate in print the *rankest infidelity*—the *darkest atheism*!

Yet such is the fact. It was reserved for the Nineteenth Century,—when the light of the Gospel is shining so brightly,—when Jehovah is manifesting himself by so many infallible signs,—when the prophecies are so accurately fulfilling,—when the hopes of heaven are so joyfully embraced by thousands and tens of thousands,—it was reserved for this age, and for an unhappy circle in this city, to discover, what had so often been discovered before, and as often shown to be false, that the Bible is “a string of contradictions,” that there is no God, no heaven, no hell, no existence after death, no soul!!

And these misguided men are not satisfied with cherishing their dark and comfortless views alone; they must needs seek out other victims to share in their wretchedness,—the guilty, the weak, the ignorant, and whoever can be bound in their chains. Like their prototypes in France at the era of the Revolution, of whom they are but sorry imitators, they torture into their service that noble engine the press, and by this means cast upon the public the most horrid blasphemies against the Bible and “the Bible God.” Some passages which have met our eyes, exceed in bitterness any thing which we have ever seen or heard of: and which are too indecent to be read by any civilized person. Men who make no pretensions to religion, have expressed themselves as horror-struck with the perusal. The following libel upon the Scriptures, fiend like as it is, is innocence itself in comparison with the passages to which we refer:

“A NATION can never be happy or prosperous

while such a contradictory mass of rules, precepts and doctrines, as this old collection of fabulous Jew Books contains, gives a spirit to its laws. It is a string of contradictions, from the cosmogony in Genesis to the destruction of the world in Revelations. Its descriptions of a Deity are contemptible, and often horrible. He is made to assume all shapes and characters, according to the dispositions of the writers of the tale; and in no instance a higher or more dignified character than that of a tyrant. The Jews never approached any thing like civilization while a nation; and as the idle god worshiped is always made the emblem of the worshippers, so Jehovah has never been painted like a civilized or moral being. The style of the Bible is romantic throughout; and could the original Hebrew copy be generally read and understood, it would be not only generally offensive to present notions of morals, but disgusting. What is called the English Bible is not a literal translation of the original Hebrew into the English language; but merely an English version fabricated for the purpose of English priests. It is the fabled history of an obscure tribe that did not occupy a greater extent of territory than the State of Rhode Island. Its biography is confined to a history of villainy: not one strictly moral life is therein recorded. It is an account of fornicators, adulteries, rapes, sodomies, assassinations, and massacres. It contains a frivolous relation of the quarrels, jealousies, and treacheries of petty chieftains. In astronomy, or general philosophy, it absolutely teaches nothing that is correct. Some of the books that the Jews borrowed from the Persians contain scraps of morals; but, taken as a whole, the Bible cannot possibly aid the cause of civilization. A Jewish temple must have resembled a large slaughter house: while the frying and frizzling of the carcasses, and the gormandizing of the priests around the altars, must have exhibited a state of cannibalism! Jehovah is depicted as a ravenous wild beast that delighted in the savory smells of burning fat and frying limbs, and as only to be appeased by this perpetual feast of priests! Such are the laws, such is the god, unfolded in this "blessed book!" It is an outrage upon the present state of knowledge and comparative civilization that it should be supported. It is impossible for an intelligent man to give it his honest and conscientious credence. It has no moral support, and is kept in countenance only by force and fraud. It is the last remnant of priestly magic, and the last prop of all temples of idolatry. Its annihilation as a creed and a code, must be the wish, as it will be the aim, of all good MEN AND WOMEN."

Reader, look at this and be humble. Who has made you to differ? But for the restraining grace of God, you might have been left to despise the overtures of mercy, and pour contempt upon the only light which beams from heaven. We offer no comment on this awful paragraph, except to remark (on a point where some of our readers may not be personally informed,) that of all the translations from foreign languages of which we have any knowledge, the Bible is the most exactly conformed to the original.

In the next place, they have formed a Bible suited to their own taste, which they call the "Bible of Reason, or scripture selected from the most rational [i. e. most atheistical] of ancient and

modern authors." Add to these an infamous book called *Ecce Homo*, which if report is true, has cost the author dear in England. Also Paine's "Age of Reason," and several others of the vilest characters which ever issued from the press. These they are circulating with all the industry of the spirits of darkness.

Whether these men at all believe what they write, or whether they seek a guilty notoriety because they can obtain no other, or whether they pour their poison upon the community out of pure malignity, it is not for us to determine. But sure we are, that a more cruel act could not be perpetrated, than to circulate such misrepresentations among those who know little of the Bible or religion, and are too ignorant to discriminate between truth and error.

Like others, these men assemble on the Sabbath—for what? To worship God, and pray for his gracious influences upon their hearts? Ah, they have no God! When they behold the mechanism of the heavens,—the planets rolling in undisturbed harmony around their centres of light,—the rivers flowing to the ocean, and again taken up by an unseen hand and sprinkled upon the face of vegetation,—the beautiful alterations of seasons, and the charming landscapes which deck the earth,—they can see no *design* in all this, no paternal kindness. In all human mechanism they can see design, but none in the framing of the universe. No light from heaven can reveal to their dark minds even the existence of a God. Therefore they convene on his holy day, not to adore his awful majesty, but to vilify his character and law, to cast reproach upon his worshippers, and like the heathen, sing songs to nature.—What a place for poor orphan boys and apprentices to resort, and be stripped of the little moral feeling which bad education and example have left them!

Now suppose these infatuated men could succeed in banishing the last ray of Gospel truth from the earth, and bring on a long night of atheism;—what would they gain? Look at the only example which the history of man affords, of a *nation of Atheists*. Look at France in that awful period when Christianity was proscribed by law, and, in order to abolish the Sabbath, time was divided into decades instead of weeks!—What was that period? Universal consent has named it "the reign of terror." It was a period of dreadful wrath. The prisons were filled and emptied with a horrible rapidity, and the places of execution flowed with blood like a river. The bonds of society were broken, and the besom of destruction swept over the land. Even the leaders of this deadly enterprise, lost all confidence in each other, and plotted each other's ruin,—till more than 90 of their number had perished by the hand of the executioner or by assassination, with thousands of citizens in humbler life, and Christianity, at least in name, was again restored.

When a set of men succeed in banishing the Bible from their houses, or in burning it amidst midnight orgies as one has been burnt in this city; when they have defiled Omnipotence, and yet are spared to fill up the measures of their iniquities; when they have gathered a few others in their train as bad as themselves, and thus prepared themselves for a ten-fold deeper condemnation,

they may think that their work is almost done, and Christianity about to be trampled in the dust. But how impotent their rage! They contend against an Almighty King, in whose hand their breath is, and who will make even their wrath to praise him. "Let the potsherd strive with the potsherd of the earth," but "wo unto him that striveth with his Maker." Their mightiest efforts against him, his church and his Word, are as if an insect should attempt to shake the Andes.—They may destroy themselves, and become the instruments in his hands of scourging others; but against his church he has declared that "the gates of hell shall not prevail." All the efforts of infidels and atheists hitherto, compared with some whom these are but pigmies, have availed nothing. In spite of them all, religion has extended gloriously, and Bibles have been multiplied a thousand fold. And we know, both from Scripture and the indications of Providence, that the great cause will go on and triumph and abound, till the whole world shall be filled with the knowledge and glory of God.

Christians! why are infidelity and atheism permitted to rear their horrid crests in the midst of you? Why is the darkness of the pit gathering around you? Is it not because your light does not shine as it ought?—because your love has grown cold, and your tongues have faltered in prayer? However little you may fear for the Ark of God,—however despicable the efforts of these men may be in themselves,—yet as followers of Him who came to save that which was lost, is it not your duty to pray for them, and to place within their reach, yea in their hands, those solemn truths, which, if not before, will burst upon them in terror when the curtain rises that separates them from eternity. Such Tracts as the "Death-bed of a Free Thinker," "Leslie's Short Method with a Deist," "Heaven Lost," and others of the same class, should be distributed freely, especially among the ignorant and depraved. For all experience tells us, that there are no doctrines so absurd, so false, so abhorrent to every kindly feeling of our nature, that in a great city like this, some will not be found who are wicked enough and weak enough to embrace them.

We have but a word more to add. The race of these men is short. They may spend their little season of probation, if they please, (and it may be shorter than they are aware) in blaspheming God and corrupting the minds of the young; but when death comes—when eternity opens—when the wailings of despair burst upon their ears—it may be to them (O that it may not be) as it was to Sir Francis Newport, who died exclaiming, with a groan so dreadful and horrid as if it had been more than human, "O THE UNSUFFERABLE PANGS OF HELL AND DAMNATION!" A letter which he wrote upon his death-bed, in reply to one of his infidel companions, who learning his state of mind, had addressed to him such consolations as he was able to administer, is so appropriate to our use, that we quote it, notwithstanding many of our readers may have seen it before.

"SIR,—Not able to use my own, I have borrowed another hand to answer yours. You say well, it is a more grateful office to endeavor to remove the disorders of the mind, than of the body.—What you urge of the common lot of mankind, as

death and sickness, I could wish were my case; but my affliction is, that despair and hell are the common lot of Atheists. Now your argument cannot reach my case, unless you first prove that atheism is as inevitable as death and sickness, and that therefore the effects of it are to be borne patiently, unless a man will combat necessity, and fight against the laws of fate. I have formerly used this way of arguing myself, but wonder now how I could ever think it conclusive. You say, that if we examine death and its supposed consequences, by our reason, those formidable monsters grow tame and familiar: if by our reason, you mean either that peculiar to Atheists, or the common reason of human nature, I am sure these monsters will grow less tame and familiar the more we think of them; since no reason shows what an unexperienced death is, or what the change consequent upon it, how can we judge of things we do not know? Reason on such things as long as you please, and you will be at last as far from the truth as when you began. Your argument is extremely weak about a pre-existent and a future state: I retain no impression of past happiness or misery, therefore there is none to come; how that is a consequence, I do not see. Next you would have me believe, upon your bare word, that death is nothing, and after death is nothing: pray, how do you know, having not yet tried? There are a great many that say the contrary. I have only concerned myself with the rationality of your letter, that you may believe I am not distracted; which I would desire you to believe, that what I am going to say may not have less weight with you. It is true, and whether you believe it or not, you will find it so at last; if I could force you to believe it, I would. All I can do is, to deal with you as a reasonable creature, by opening my breast to you, and then leaving you at your liberty to act as you please. While we are in health and business, we may act contrary to our intentions, and plead for the thing we believe not; but when we come to die, the vizard is taken off, and the man appears as he is. This is my condition, and therefore I can have no motive to impose upon my friends. Religion is no imposture, heaven and hell are real, and the immortality of the soul as certain as the existence of the body. For a time we have officiously deluded and cheated ourselves out of religion and happiness; and God, who will not always be despised by his creatures, has chosen me as an example to you all, and a warning to the lazy and indifferent Christian. But who, alas! can write his own tragedy without tears, or copy out the seal of his own damnation without horror! That there is a God I know, because I continually feel the effects of his wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now feel with horror and amazement, being continually upbraided by it with my impieties, and with all my sins brought to my remembrances. Why God has marked me out for an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. What egregious folly is it for dust and ashes to contend with its Creator, to question his justice, his power, yea, his very being; when at

the same time, without this God, every such wretch would immediately fall into nothing, being without him not able to exist one moment! What vile ingratitude is it scurrilously to reflect on his religion, who died to reconcile such reflectors to himself? Do not mistake yourself; it is not a light matter, to contend with the God of nature, to abuse religion, and deny its Author, (and what is worst of all,) to apostatize from it, as I have done. God has met with me for it, after a long forbearance, of my inveterate impiety and profaneness. Let me entreat you to leave off your sins: who knows but God may yet receive you? I speak not this out of any love to virtue, or hatred of vice, (for I am hardened and impenitently reprobate,) but, like Dives, I am unwilling my brethren should come into this place of torment. Make what use of this you please; only remember, if it does not reclaim, it will enhance your guilt, possibly to be overtaken in this world, as I am, by the just judgment of God; if not, be sure you will be met with hereafter.

"Which is all from," &c.

From the Religious Magazine.

DIALOGUE.

The Importance of paying more attention to Principles than to Impulses and Feelings.—A Dialogue between two Professors of Religion.

There are many persons who discover greater regard to sound than sense; to the neatness and elegance of a sentence, than to the force and value of the thought which it conveys; thus, in higher matters, the feelings only are consulted; the principles are forgotten.—*Anonymous.*

Thomas. Well, friend, how is the state of your mind this morning?—are you more tranquil and happy than you have been lately?

William. If any change has taken place, I feel more depressed. I am almost inclined to think that there is no hope, and to give up all for lost.

T. Why how is this? are you often in a similar situation? I most sincerely wish it may not be the case, for I think such a state of feeling is most vigorously to be guarded against; it is at once inexpedient and highly pernicious.

W. O yes; this is often my frame. Sometimes I consider that I am utterly destitute of piety. I have such strange alternations of feeling, that one day I shall be on the very summit of the mountain, surrounded by every thing fair, and beautiful, and inspiring; and another day I shall be in the very lowest part of the valley, in a situation of gloomy and comfortless depression, the most pitiable imaginable.

T. Indeed friend, you greatly astonish me; particularly when I believe that you have received the grace of God, and that you have participated in some degree, the blessedness of those who enjoy hallowed and endearing intercourse with the Father of their spirits. How is it that you are involved in these distressing difficulties? I fear you pay too much attention to *feeling*, and too little to *principle*; too much regard to *impulses* and *impressions*, and by far too little to the reality, the purity, and the scriptural character of the principles by which you are governed. I well knew an individual whose language was very similar to yours, but I believe that he erred exceedingly, by paying so much attention to his *feelings*, or as he termed them *frames*, while the principles by which

he was influenced were forgotten. This, however, is the mistake of many; and you will find in the present period especially, that many persons will inquire, not How do you act? by what are you governed? what testimony does the life furnish?—but, How do you *feel*? are you comfortable? judging more respecting the possession of piety, from the state of tranquillity or comfort experienced, than from the spirit of Christian simplicity, humility, and devotion, which is uniformly discovered in the sight of God.

W. I believe your remarks will appropriately and impressively apply to me. I formerly heard a preacher who was constantly telling his auditory that impressions were every thing; that comfort was the essence, indeed, the all in all, in religion; and that unless we enjoyed this tranquillity and satisfaction of mind, we must conclude that we were not Christians. And it was invariably pressed on us to present prayer to God—to search the Scriptures—to listen to the gospel—for comfort *exclusively*, and not for that instruction and direction which are so valuable and important; nor for those hallowed and momentous principles, by the possession of which the children of God are at once characterized and distinguished.

T. I now perfectly understand. The mystery at least in my estimation, is unravelled; you have been making *feeling* the main thing, when the state of the heart should have been the primary and supreme consideration. It is not the degree of *comfort*, but the degree of *grace*, which indicates the eminence of our piety. Principles should be regarded *first*; and, if principles be the supreme object of attention, "peace and joy in believing" will naturally, indeed necessarily follow. I have been acquainted with some distinguished believers in Jesus, who have known little of a high degree of comfort, at any period of their history. There has often been a considerable feeling of depression excited; fears have often distressed, and doubts have often agitated and annoyed; but then this state of feeling arose, not from that want of comfort of which you complain, but from the affecting view they formed of the evil of sin—from the conviction that they themselves were "the chief of sinners"—that every duty they discharged, was discharged with great imperfection—and that if they were cast into hell, and involved in a speechless agony of woe, for ever, it would only be the just punishment of their iniquities.

W. But is it not very desirable to possess a comfortable and a happy frame of mind?

T. Your question furnishes its own reply. It assuredly is incumbent on every Christian to obtain all the spiritual joy and divine tranquillity he possibly can, in order that he may have adequate encouragement administered, while prosecuting the ways of God, and be supported and invigorated, amidst all the difficulties and temptations that are incident to mortality; but it occurs to me friend,—excuse my honesty and frankness—that you want comfort *first*, and then for principle to follow after. I should say, look well to your principles, and joy will succeed; and though the joy realized may not be very lively, though it may be much less rapturous, yet it will be "the peace of God passing understanding," and "the joy of the Holy Ghost." If I may speak ingenuously to you, my friend, "I am jealous over you with a godly jealousy," lest you should augment your own dis-

resses, and lessen the benefit which you might receive, in consequence of some mistakes or errors, into which you seem exceedingly prone to fall.

N. I feel grateful for your kind hints, which to me appear scriptural and important; and I will endeavor to be on my guard, in future, against all those states of mental depression which are frequently most unnecessary, improper, and hazardous. But friend, what rules would you prescribe to which you would desire me most rigidly and inflexibly to adhere, in order that I may enjoy as much consolation as possible amidst all the heavy distresses and intense anxieties, which, you know, I am called to endure.

T. I should say, then, in the first place, live as near to God as possible. The more clearly we see his glory, the more richly we enjoy his love, the more closely we get to the cross; the more intimate and endearing our communion is with the Father of our spirits, the more shall we be disposed and enabled to rejoice. It is distance from God that makes us unhappy; and nearness to him that renders us blessed. If we wish to enjoy life, we must get near to God; if we are solicitous to be prepared for encountering all the difficulties of time, we must attain nearness to God; and if we feel desirous to be fitted for all the solemn and eventful realities of a dying hour, we must repose beneath "the shadow of his wings."

W. I like your advice vastly, but this is a hard lesson to acquire. One must be on the very first form in the school of Christ, ere it be attained. As this rule is so full and comprehensive, and may be regarded as a main one, including or embracing every other, probably you will have no objection to recur to a few subordinate rules.

T. Most assuredly not. As this is the temple, I will endeavor to point out the steps which lead to the celestial building. Do not forget prayer: if you forget any thing else, do not let this escape remembrance or observance. When prayer is neglected, *every thing* that is spiritual, or supremely excellent, will be disregarded. There will be little true comfort—no enjoyment, deserving of the name—till a love of prayer, that is both sincere and glowing, be cultivated. And then remember the volume of inspiration. Become intimately acquainted with its truths; discover obedience to its requirements; gather consolation and delight from its promises; and you will find it "a well of water," ever clear, ever springing up, and ever affording the greatest and the purest refreshment possible. Besides, dear friend, remember the sanctuary; do not refrain from entering the place "where prayer is offered, and where praise ascends." God's children find his house to be a Bethel, a place of hallowed and sublime enjoyment. Be assured that you will know little of the tranquillity and felicity of heaven, if you are remiss in your attendance on the instituted means of grace, or unanxious with regard to those interesting exercises which occupy the attention of the followers of Jesus while they continue "strangers and pilgrims" on the earth. "Keep also the heart with all diligence." Mark its principles, its errors, its passions, its feelings, its propensities. Set a watch here, and never abandon the employment; for, if the heart be wrong, it is impossible that tranquillity can be pure and unmingled, or that Christian joy can be lively and transporting. Dwell much on the love of Jesus—on the sovereignty,

the richness, the extent, the immutability, and the infinitude of that love, and it will resemble a pure and a perennial spring, from which you will draw water of the truest and the sublimest consolation. Anticipate heaven; think of the beauty in which you shall be there arrayed; of the glory by which you shall be there encircled; of the inexpressible dignity to which you shall be there advanced; of the perfect security you shall there enjoy; of the unmixed and rapturous felicity you shall there experience; and of the high employments which shall there occupy your unceasing attention; and this reflection or anticipation, will diffuse through your bosom the most delightful and enviable emotions. Still, friend, let us remember that we are not to expect, while here, that our tranquillity will be *unruffled*, or that our peace will flow constantly "as a river." The stream of our enjoyment will often be obstructed in its progress; our sky will often be clouded; the tear will frequently trickle down the cheek; and the feeling of sorrow and anguish will often be excited; but it should be remembered that we are still imperfect creatures; that we still bear about with us "a body of sin and death;" that we often deplore the absence of our God and Saviour; that we are involved in domestic difficulties; that we have to undergo personal trials; that we are in a world where every thing not only forcibly reminds us, but most impressively convinces us, that this is not our rest: wherefore we must not wonder when the eye is suffused with tears, or when the heart is full with grief. It is as natural to weep, as to smile; it is as natural to mourn, as to rejoice; and it as desirable too, conducing to our growth in grace, and to our advancement in every Christian excellency and virtue. Well, it is a delightful anticipation, my dear friend, that the period is near, when the eye shall be dry—when the countenance shall be lighted up with celestial enjoyment—when the heart shall be transported with that ecstasy of bliss which shall constitute the portion of the redeemed, in regions beyond the grave—

Then garlands of immortal joy,
Shall bloom on every head;
While sorrow, sighing, and distress,
Like shadows, all are fled.

ELECTION.

The doctrine of *Election*, is supposed by many to imply an inseparable obstacle in the way of their salvation. But this doctrine, like the others which have been named, is often entirely misunderstood; and the consequences, which it has been supposed to involve, have been deduced, not from the doctrine as taught in the Scriptures, but from the erroneous and distorted views which have been given of it, by its opposers. What is the doctrine of election? It is simply this: That God has determined to make some of the human race willing to embrace the Gospel. This, you will at once perceive, supposes no obstacle in the sinner's way to heaven, but his own will. The doctrine of election rests on the same foundation as the doctrine of regeneration. Regeneration, indeed, is election carried into effect. What God decreed in election, in regeneration he executes; and if the doctrine of regeneration implies no obstacle in the way of the sinner's salvation, except what lies in his own will, the doctrine of election implies no other obstacle.

Many, however, seem to suppose, that if this doctrine be true, a part of the human race are bound over to irrecoverable ruin, without any power of helping themselves. Hence the excuse, which is so often in the mouth of the profane and stupid sinner; "if I am elected, I shall be saved, do what I will; and if I am not elected, I shall not be saved, do what I can." A more gross and palpable perversion of the doctrine could not be invented: and the declaration is as absurd, as if I were to say, "If I am to live another year, I shall, even if I should die to-morrow." The doctrine of election binds no man over to perdition. It throws no obstacles in the way of any man's salvation. It hinders no man from coming to Christ, who is willing to come; or from taking the water of life freely.

To make the matter plain, let us suppose for a moment that the doctrine is not true. We will suppose, what those who deny the doctrine will be willing to grant, that mankind are free agents; that an atonement has been provided, and that salvation is freely offered to all. But we will suppose, that God has not determined to make any of the human race willing to comply with the terms of salvation; but he has left this point to be decided by each individual for himself. If this were the real state of the case, it will be easily seen by all, that there would be no obstacle in the way of any man's salvation but his own will. Now, what alteration in the circumstances of mankind, does the doctrine of election make? It renders it certain, that some will comply with the terms of salvation. With regard to the rest, it does not effect their situation at all. Their condition is the same that it would have been, if there had been no decree of election. They are still free agents—an atonement has been made—salvation is freely offered—the *Spirit and the bride say, come*—the door of heaven stands open, and they may all enter, if they will. There is nothing to exclude them from the celestial paradise, but their own voluntary obstinacy. The doctrine of election, therefore, alters the condition of no man for the worse, although it alters the condition of many for the better. It is simply an exhibition of mercy. "Twas mercy filled the throne," when the purpose of election was conceived. Why then is this doctrine viewed with such terror and alarm? Why does it awaken such enmity in the sinner's bosom, and sometimes fill him even with horror? Is it a dreadful thought, that God has looked with an eye of mercy on this apostate world, and that when he saw the whole human race plunging into irrecoverable ruin, he determined to rescue some, and make them trophies of his redeeming grace? Is it a dreadful thought, that God has rendered it certain that some of our wretched guilty race, shall ascend to the mansions of the blessed and join the society of Cherubim and Seraphim?—Shall his holy name be blasphemed for this wonderful display of his love and mercy? Does this doctrine trouble you, my hearers? Of what are you afraid? Are you afraid that your names are in the book of life? If not, there is nothing in this doctrine, which need awaken your fears; for if you are not elected, your condition is certainly no worse than it would be if the doctrine were not true. If it has altered your circumstances at all, it has altered them for the better. If it has not rendered your salvation certain, you are just where

you would have been, and where all would have been, had no decree of election ever existed.—*Pres. Tyler.*

—*From the American Tract Magazine.*

USEFULNESS OF TRACTS.

Tracts in a revival of religion in North Carolina.

I have just returned, says a Clergyman of North Carolina, from an excursion made chiefly in behalf of the Bible cause, in which I have distributed from 1000 to 1500 Tracts among a people to whom Tracts were almost entirely unknown. I have also, within a few months, availed myself of numerous opportunities to distribute them to a very destitute population; and have just had the satisfaction to learn, that the Tracts I have circulated in one of our destitute counties, have been, in the hands of God, the means of producing a revival of religion. It commenced in a family which had lived in the neglect of the means of grace, and thence extended to others.—My stock of Tracts is nearly exhausted, and unless the Tract Society can grant me a new supply, I shall soon not have a single Tract to distribute.

—*Tracts in Revivals in Connecticut.*

We have received a season of refreshing from God's presence this winter, writes a Clergyman in Windham county, and more than 40 individuals are indulging a hope that they have passed from death unto life.—The Tract "*Common Errors*" was given to a woman about 56 years of age, whose attention had been arrested, with a request that she would read it. She complied with the request, and, when she had finished the Tract, threw it down, with the most agitated feelings, saying to herself, "What could Dr. H. mean? Is it to insult me, by giving me such a Tract? I will never read it again. She kept the resolution for a time, but finally concluded she would look at it. She commenced reading it again; her feelings became more interested—they were softened down; and to use her own expression, she "found the difficulty was not in the Tract, but in her own heart." She soon after gave evidence that she had submitted her heart to God, and was interested in his favour. Other Tracts, I believe, have been very much blessed, as an auxiliary, in promoting the good work of grace among us.

The summer past, writes a Lady in Fairfield county, we have been blessed with the gentle droppings of that grace which purifies the heart; and not unfrequently have I heard those who were enquiring the way to Zion, refer to some sentence which they have observed in a Tract, as one that filled them with astonishing solemnity. Again, those who felt the joys of sins forgiven, and could exclaim, "None but Christ: he is the chiefest among ten thousand, and altogether lovely," have often quoted some Tract, which they delighted to peruse, because it expressed so entirely the language of their hearts. These things, with our own personal enjoyment in reading and circulating Tracts, encourage us to renew our exertions in the Tract cause.

—*Striking examples of the usefulness of Tracts.*

"Much good," writes a Missionary in Pennsylvania, to the Secretary of the American Home Missionary Society, "has been done by our little

church through the medium of Tracts. About 200 families are statedly approached in this way by about 50 of our members. Considerable numbers have visited my inquiry meeting, in answer to the calls of these little messengers; and at least two or three hopeful conversions have recently taken place purely through this instrumentality. Of these, one is a sailor, whose previous character seemed a pattern of the confirmed remediless profligacy of perdition, and whose attention was arrested by the Tract "*Friendly Conversation*." A man and his wife have also professed a hope, having been convicted through the Tract "*Quench not the Spirit*."

Tracts blessed to a man in a decline.

[From a Baptist Clergyman in Rhode Island.]

I lately visited a young man, (the first I received into the church after my ordination,) who is in a consumption. He is in a very happy state of mind: there seems to be an exact coincidence between his will and the will of God. As I was leaving his chamber, he said, O Sir, do lend me some more Tracts: the few you gave me before I joined the church, were very interesting and very useful to me. I have read them again and again. '*The Great Question answered*,' and the '*Way to be Saved*,' were much blessed to me, and showed the way of God more perfectly than I before comprehended it."

Western Merchant converted by a Tract.

Captain —, a wholesale merchant in S—, writes a Clergyman in Illinois, we believe has recently become an active and faithful Christian, by means of a Tract, "*Life of Colonel Gardiner*," which came to him from the Sabbath School.

Tract blessed to a Father and Mother.

An Agent for the American Sunday School Union in New Jersey states, that a Tract, given some time since to a Sabbath School child, was carried home, read by the family, and was the evident means of the conversion of both the father and the mother.

STATE OF THE SLAVE COLONIES.

On the 15th of May, 1823, resolutions were adopted in the House of Commons, and were subsequently agreed to by the House of Lords, for the gradual amelioration of the state of slavery; in pursuance of which resolutions, His Majesty's ministers declared it to be their intention to introduce into the different slave colonies in the West Indies, the following reforms—viz. I. To provide the means of education and religious instruction to the slaves. II. To put an end to Sunday Markets. III. To make Sunday, instead of being to the slaves a day of labor in their provision grounds, a day of rest and religious observance. IV. To allow the slaves equivalent time, in lieu of Sunday, for cultivating their provision grounds, and for marketing. V. To admit the testimony of slaves, under certain restrictions, in civil and criminal cases. VI. To legalize marriage among the slaves, and to protect their connubial rights. VII. To prevent the separation of families by sale. VIII. To prevent the sale of slaves detached from the plantation to which they belong. IX. To protect the slaves, by law, in acquiring, possess-

ing, and transmitting property. X. To establish Savings Banks for the safe guard of their property. XI. To abolish all taxes on manumission. XII. To grant to the slaves a right of redeeming themselves, or any of their family at a fair appraisement. XIII. To limit the power of arbitrary punishment possessed by the master and his agents, and to restrain its abuse. XIV. To provide that a regular record should be kept, and a regular return made of all arbitrary punishments by the master or his agents. XV. To abolish entirely the practice of flogging females. XVI. To abolish entirely the use of the driving whip in the field, as a stimulus to labor. XVII. To appoint Protectors of the slaves in every colony. XVIII. To provide that, in future, no person being a proprietor of slaves, or interested in slave property, should be appointed by the Crown to the offices of Protector of Slaves, Governor, Judge, Fiscal Attorney General, Bishop, Clergyman, or salaried teacher, and generally to any function connected with the administration of the slave laws. XIX. To provide that, in questions involving the slavery or freedom of individuals, the presumption of law shall be in favor of freedom. XX. To purify the administration of justice.

In many of the colonies it is a known fact, that not a single one of the above resolutions has been adopted; in some of them, such as Trinidad, Barbice, Cape of Good Hope, Demerara, &c., they have been partially and evasively adopted: in none of the colonies, have the entire instructions of Government been acted upon.

[*Anti slavery Reporter.*]

[From the *Albany Christian Register.*]

NEW LINE OF STAGES.

The Pioneer Line of Stages, is, I understand, in good progress for commencing her route on the second day of June; and I suppose, Mr. Editor, I shall be a customer of the Line—not because I am angry or offended with the Old Line upon personal grounds, but because this new line is established for the express purpose of inducing a more strict observance of the Holy Sabbath.

Indeed, I may go further, and say I am a personal friend to more than one of the old proprietors, and were they obeying and honoring my Lord and Master, would rejoice in all their income and bless the Lord on their account. But the case is otherwise, and the establishing of this Pioneer Line compels me to settle the question and *act upon it*. Which love I most—the temporal interest of my friends, or the cause of our Lord Jesus Christ? Here is the matter at issue, and I must take my side; and so must every Christian, for no western traveller can avoid throwing his influence into the Pioneer, or into the old Sabbath breaking Line of Stages.

Let every man prayerfully choose, whom he will serve; whose interest he will promote.

DURIP.

[From the *N Jersey Sund. School Journal.*]

The Sabbath School at New Goshen was begun on June 1. 1825. Since that time its scholars have been from 14 to 50. The regular attendants are at this time 40. The school was begun by a private individual whose father is a Roman Catholic. The son became a member of the

Presbyterian church. Soon after he began a life of godliness, he was stirred up to exert himself more zealously for the benefit of mankind, by a reproof a drunkard gave him for inactivity in religion. He became ashamed that the wicked should thus notice his unfruitfulness, and immediately looked about to see what good he could do to his neighborhood. He has been instrumental in getting a house for schools and preaching built. He began by collecting a few youth for the purpose of teaching them to read; and he has been successful with a class at the age of fifteen. His school has increased so as to need the help of other teachers. The effect of the school on the neighborhood has been good. There is better attention paid to the preaching of the gospel than formerly. *Every teacher* who has attended regularly for six months, has become serious. *One teacher and two scholars* have already made a public profession of the religion of Jesus. *Two more* are expected soon to be joined to the church of God; and *four scholars and two teachers* are now anxiously inquiring after salvation. May the Lord continue to bless the school and cause the "wilderness to rejoice and blossom like the rose."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY, 3, 1828.

CONFERENCE OF THE CHURCHES.

We barely mentioned last week, the meeting of the Conference in this City. The invitation was given by the Church of the First Congregational Society, and the Church of the Third Society united.

Delegates were present from about 50 Churches, who together with those who united with the association as volunteers, must have amounted to nearly 100. The reports on the state of religion, the addresses, and all the solemn services were listened to with intense interest, by as large an audience as could be convened in one of the largest churches in the State. It has been remarked by many, that the meeting had lost none of its interest by being repeated in the same community where it was held a short time since.

The number of hopeful conversions in the societies connected with the Churches represented, was upwards of 1900, besides in a number of places favored with revivals no estimates were made. In this number are included the fruits of revivals, in some cases, which commenced more than a year ago. And also the reports from the Churches in Saybrook and Haddam, which have not been represented before in this Conference.

REVIVALS OF RELIGION.

We have till now avoided saying any thing respecting the revival in this city, lest we should raise expectations that might be disappointed. But we rejoice to state that there has been a work of grace in the midst of us ever since the former meeting of the Conference in this city. The work is deep and silent, but not the less real. Like the wind that bloweth where it listeth, we hear the sound thereof; we are refreshed by its breezes, and feel its life giving power, although "we cannot tell whence it cometh and whither

it goeth." It was stated to the Conference by the delegation from the Church of the United Society, that they numbered 75 hopeful conversions connected with that society, in the city. There are as many as 50 in the villages in this town; a few in Yale College; a number have been added to the Baptist Church; to which if we add those connected with the 1st and 3d societies, the number will not fall much short of 200. Some have been added the present week, and we hope and pray that this is but the beginning.

The revival in Milford still continues. Two hundred are indulging the hope that they have been called out of nature's darkness.—Fifty or sixty attend the anxious meetings. In North Milford a powerful work has been progressing ever since the meeting of the Conference in that place, 4 or 5 weeks since. In Bethany, 37 were reported as indulging a hope.—In Prospect, from 50 to 60—Woolcott 12 to 15—Salem about 40—Waterbury 50 to 60—Haddam, between 300 and 400 in the town. These are some of the most recent.

And what is all this to the thoughtless multitude? "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

MAGNANIMOUS.

The following is a list of the legacies bequeathed to the cause of religion and learning by Mr. Burr, of Manchester, Vt. lately deceased.

American Board of Foreign Missions	\$17,000
" Home Missionary Society	10,000
" Tract Society	10,000
" Colonization Society	7,000
" Bible Society	15,000
Vermont Domestic Missionary Society	5,000
Manchester Congregational Society	5,000
" Literary Seminary	10,000
Middlebury College	12,000
Williams' College	1,000
Dartmouth College	1,000
N. W. Branch of American Education Society	3,000

Total \$96,000

We might call this *princely* and *noble*, if princes and nobles were in the habit of doing such things. But such acts are above being graced by parallel or comparison, and stand best alone, pre-eminent and exalted in their own dignity. Would that such instances of munificence were the general rule, and not exceptions to it. For how does the policy of that man who exhausts his life and energies in accumulating wealth, for the gratification first, and then the ruin, of his heirs, shrink to insignificance before the broad magnanimity which makes the whole "family of man" its legatees,—before that benevolence and kindness towards one's species, which generously yields up, when it has done with them, the fruits of its industry and toils, for the promotion of the virtue, intelligence and happiness of its fellows.

CHEROKEE RIGHTS.

We gave in the late numbers of our paper, extracts of such articles of the Cherokee Constitution as, lately

published in their new national paper, as were deemed most appropriate and acceptable to our readers. As an expression of the national voice about the things which are deemed by them worthy of national concern, this document is not only an object of lively curiosity to the friends of these abused men, but an authentic exposition of their character and condition and purposes.

The Phoenix abounds in articles which are alike interesting and illustrative of the same ends. The limits and prescribed character of our paper prohibit the publication of many things which a sympathy for these men, and an enthusiasm in every thing pertaining to them, would suggest: but there are occasionally subjects which are concerned in the advancement of religion, intelligence, and civil order among them, which come within the purview of our plan, to the publicity of which we shall extend our pages with alacrity.

From the Cherokee Phoenix.

[By the Editor.]

"CHEROKEE LANDS," "GEORGIA AND THE CHEROKEES," "GEORGIA RIGHTS" &c. are now becoming popular topics of editorial talk in some of the Georgia papers, and they are certainly well suited to that boisterous kind of genius, which has been frequently exhibited in Milledgeville. If the Editors of the "Statesman" and "the Southron" are to be taken as a fair specimen of the advocates of the right of Georgia to lands now occupied by the Cherokees, we should rather apprehend, that this controversy will not be improved. And to suppose that the lands in question will be attained, by means of such language as has been exhibited in the report which we have published, and such language as we continually notice in the papers, would be to deceive oneself and to show an utter ignorance of the spirit of the times. It will be doing an injustice to the U. States, to have the distant idea, that she will be influenced to redouble her exertions to purchase the Cherokee lands, merely by boisterous and frequently unbecoming language; and, unless we are very much deceived, the Cherokees will not be influenced to move a step towards the setting sun, by such means. If the State of Georgia ever attains her wishes, it will be by fair and friendly means, when the United States shall purchase, and the Cherokees voluntarily relinquish, the Country, and receive an equivalent. But it is expected they will act independently for themselves, as freemen, and as the rightful owners of the land. We are aware that force is talked of, but is nothing more as yet, and it is our opinion that it will not be carried into effect, either by the United States or the State of Georgia. This great Nation, this land of the oppressed, this land of civil and religious liberty, will not disgrace itself; by driving away with the point of the bayonet, a few handfuls of Indians, and for what? for a small tract of country, and because these Indians, by their smallness, are unable to defend it. It will be more honorable and highly more becoming, if those, who wish to make the Cherokee question a matter of private conversation, and public harangues, will pay attention to decorum and propriety of language. This would be the best course; for if their cause is just, it will not require intemperate language to disclose the truth, and if their cause is unjust, which we rather think is the case, they will be saved from much mortification.

It would appear from what has heretofore come to our knowledge, that the people of Georgia, we mean those who are urging for the acquisition of the Cherokee lands, were perfectly united, and that the

foundation of their claim was well known and harmoniously supported. The case, however, seems to be different. While some are establishing their right to the lands in question, from a grant of an English Sovereign, others merely laugh at this idea, and resort to another, equally as absurd, "*permanent occupancy*." What they mean by *permanent occupancy*, we are not able to divine. It cannot be the common acceptance of the word, for the Cherokees have, most undoubtedly, a stronger claim to this Country, on the ground of occupancy, *original* and *permanent occupancy*, than any other people. They were in peaceful possession of their lands, given them, not by a Roman Pontiff, but by the Creator, when the first inhabitants of Georgia came into this Country, and it is well known that this possession ever since has been permanent. We have not yet seen a Georgian permanently occupying any part of the Cherokee Nation; and in fact none have ever attempted to settle it without being driven out by order of the United States Government. It would seem rather curious and not a little mortifying if the declaration of these men, for it is nothing more, was admissible, the rightful owners should be driven from their possessions, with the point of the bayonet.

The determination of the Cherokees not to remove, is considered insolent, and the reason of this insolence is ascribed to the Protection of the United States. It is true the General Government has greatly befriended the Cherokees, and it is well for them, for if it had been otherwise, they would most assuredly have been devoured fifty years ago. But it is not true that they have become insolent from this fact. They have been respectful to their great Father, and they wish to preserve the same respect, though they have refused to sell their country to him. But is it a crime to refuse to sell one's property? Is an inferior person accounted guilty when he conscientiously withholds his possessions from his superior? In this land of liberty he certainly ought not to be. We claim the privileges of free men, and wish to have the right of disposing of our lands to the United States, when and in what way we please. Query. If the lands, now in the peaceable possession of the Cherokees, are absolutely the property of the State of Georgia, why is it, that money is appropriated, Commissioners appointed, and proffers made to purchase these lands? There is somewhere a manifest inconsistency.

We have just received the first number of the Home Missionary and American Pastor's Journal, from which we make the following selections.

The Treasurer of the American Home Missionary Society, acknowledges the receipt of \$3317 31, from March 1st to April 15.

The Rev. Miles P. Sawier, Agent of the A. H. M. S. in the Western part of New-York, acknowledges the receipt of \$2272, from March 1st to April 3.

PARENTAL PRIVILEGE.

The following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful mother, he has himself been the instrument of turning many to righteousness. He has for many years occupied a highly important station in the church of God, and been one of her most active, laborious and successful ministers. His name is not to be disclosed in connection with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and of witnessing the tears of a

grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand-writing of one who has gone to her rest in the heavens. Pious parents will esteem it a privilege often to advert to the precious sentiments here expressed by this Godly mother.

“ ———, Aug. 10, 1810.

To ———
The child of my prayers, tears and vows, this paper is dedicated when I am no more.

My dear son,—I am this day fifty years old, and this week I have reason to think, you have been separated to the work of the *Gospel Ministry*; consecrated an *Ambassador of the King of Glory* to guilty man! I would bless God that I have lived to see this event. Far greater is my joy, than to have seen you crowned an earthly monarch.

And now, my son, as I am, not only by bodily infirmities, but by age called to look into the grave, I desire to set my house in order, that I may be ready to depart at the sovereign call of heaven. For the honor of a faithful prayer-hearing God, and for your encouragement in prayer, I now record some things respecting you.

You have often heard of my extreme sickness at your birth. Perhaps by that, my mind was better prepared to receive you as the peculiar gift of God. I think I have more evidence of acting faith, in devoting you to God in baptism, than devoting any other one of my children. Your own memory will be the best witness for me, as to the pains I took in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you in this respect, than for my other children. But when in your early years you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my tears, but the anguish of my heart you was a stranger to. And when, in the face of all instructions, entreaties, warnings, reproofs and corrections, you still persisted in that course, what could be my resort but the throne of grace?

You well remember the day of fasting and prayer set apart by your father and myself, on your account. My heart was that day overborne with sorrow. I tho't it would be comparatively easy to follow you to the grave, to what I then suffered. But my Heavenly Father was pleased to show me, before the day was over, that my help and hope were *only in Him*; and to Him did my heart turn, as to its *only* refuge; in so much that when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you know experimentally what it is to wrestle with God, the ardor of my soul before God on your account. At first I seemed to be content to plead for *restraining grace* for you. But I did not long rest there. The promises of a Covenant-God, respecting the righteous and their seed, were very sweet to my soul. I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had *confidence* to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings, not even your father. The work was between God and my own soul; and I *firmly believed* that he would in his own time answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions on my mind, I was taken sick. I was at first taken violently, and thought that perhaps God was about to remove me. You was then the nearest on my heart of any object in the world. My work, as to you, was not done. To whom should I commit it if I were removed? I determined to wait for more decided appearances in my disorder,

and, if I found myself going, to commit this work to your father, enjoining it on him, as my dying request *never to cease* wrestling with God for you, till you should be gathered into his fold. But God, in mercy to you and my other children, I hope, restored me; and with renewed vigour I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new and fresh engagedness in my work. Sometimes, at least the midnight hour has witnessed my prayers and tears for you. You will not now wonder that I was anxious to know your particular state of mind while you was absent from me, at college. Sometimes, indeed, I was ready to limit the Almighty, and say, *O! let the salvation of God come, this night, to my child!* But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time, he has, I trust, brought you forth to the light, and you behold his righteousness; yes, the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, and give *glory to God*, who has wrought such wonders for you. Look upwards, and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may your children be left on earth, a seed to serve the God of their fathers, that, through us, his praise may be handed down to latest generations!

Your Affectionate Mother.

REMARKS.

The writer of the preceding letter was the mother of eleven children, five only of whom survived her. Eight of the whole number, there is reason to hope, have been already brought to the knowledge of Christ and his salvation, and two are now ministers of the gospel.

What a privilege to have such a mother!—Mothers, go and do likewise.

How prevalent is prayer! and how faithful is the prayer-hearing God!

How perserving is the spirit of real supplication! It waits on the Lord, and pleads,—and yields,—and submits,—and wrestles, until it prevails.

How far from dictating to God is the humble, submissive prayer of faith!

“*Take not thy holy spirit from me.*”—Ps. 51, 11.

This is an extract from a prayer of a broken hearted penitent—and it ought to be one of our petitions to the throne of grace, every day. What do we, what can we do, if God withdraw his gracious spirit from us? If we strive to cleanse our hearts without it, we strive in vain; if we labor to convert others from the error of their ways, we toil to no purpose, unless God grant us his holy spirit. And we not only fail of doing good, but fall into positive evil, and do mischief to our own peace, and the welfare of our fellow men, by every enterprise in which we engage without seeking and obtaining the aid of the Holy Spirit of Truth. Let our prayer then ever be, “*Take not thy Holy Spirit from me.*”—N. H. Obs.

MORAVIANS.

This little community, (says the Columbian Baptist Register,) few in number, and poor in resources, support 185 Missionaries in foreign lands, and number among the fruits of their labors, 30,000 converts from sin to holiness.

Poetry.

THE BIRDS OF PASSAGE.

BY MRS. HEMANS.

BIRDS, joyous Birds of wandering wing!
Whence is it ye come with the flowers of Spring?
—"We come from the shores of the green old Nile,
From the land where the roses of Sharon smile,
From the palms that wave through the Indian sky,
From the myrrh-trees of glowing Araby.

"We have swept o'er cities, in songs renown'd—
Silent they lie, with the deserts round!
We have cross'd proud rivers, whose tide hath roll'd
All dark with the warrior blood of old;
And each worn wing hath regain'd its home,
Under Peasant's roof-tree, or monarch's dome."

"And what have ye found in the Monarch's dome,
Since last ye traversed the blue-sea's foam?"
—"We have found a change, we have found a pall,
And a gloom o'ershadowed the banquet's hall,
And a mark on the floor, as of life-drops spilt—
—Naught looks the same, save the nest we built!"

Oh! joyous Birds, it hath still been so!
Through the halls of Kings doth the tempest go!
But the huts of the hamlet lie still and deep,
And the hill's o'er their quiet a vigil keep.
Say, what have ye found in the Peasant's cot,
Since last ye parted from that sweet spot?

"A change we have found there and many a change,
Faces and footsteps and all things strange!
Gone are the heads of the silvery hair,
And the young that were, have a brow of care,
And the place is hush'd where the children play'd
—Naught looks the same, save the nest we made!"

Sad is your tale of the beautiful earth,
Birds that o'ersweep it in power and mirth!
Yet, through the wastes of the trackless air,
Ye have a guide, and shall we despair?
Ye over desert and deep have passed—
—So shall we reach our home at last!

THE GREAT CHANGE.

Suppose that such a thing were at any time to take place, as that you should feel a mighty impression of the divine presence, a consciousness of being pervaded, in your every faculty, quality and thought, by the sunbeams, as it were, of God's irresistible intelligence, an affecting sense of your entire dependence, a horror for having sinned against him, an ardent aspiration to enjoy his eternal favor, and a determination, with the utmost impulse of our affections and will, to serve him thence forward,—say whether this would not be the most amazing phenomenon that had ever happened to you. Would you not wonder, beyond all power of expression, what new moral atmosphere could have been shed around you for your spirit to see and breathe in?

Foster.

Installation. On the 17th ult. Rev. Samuel Whelpley, was installed Pastor of the first Congregational Church, and Society in East-Windsor. Sermon from Rev. Joel Hawes, of Hartford.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

ANNIVERSARIES AND RELIGIOUS MEETINGS ELECTION WEEK.

The first annual meeting of the Connecticut Auxiliary Colonization Society, will be held in the Centre Church, Tuesday, May 6, at half past 7, P. M. His Excellency Governor Tomlinson, the President of the Society, is expected to preside at the meeting. The Annual Report will be presented, and will be followed by several addresses.

The Convention of Congregational Ministers will meet at the Theological Chamber in Yale College, on Wednesday, at half past 9 A. M. Ministers may be directed to families, where they will be hospitably received, by calling on either of the pastors of the Congregational Churches of this city.

The Directors of the Domestic Missionary Society of Connecticut, will meet for business, Wednesday at 4 P. M. at the Lecture-Room of the North Church.

A Sermon will be preached in behalf of the Domestic Missionary Society, at the North Church, Wednesday, at half past 7 P. M., by the Rev. C. A. Boardman of Washington. A Contribution will be taken for the Society.

The fourth anniversary of the Connecticut Sunday School Union, will be celebrated on Wednesday, May 8.

The Sabbath Schools in this city will assemble at the Baptist Church, at the request of the Board of Managers of the Connecticut S. S. Union, at 3 o'clock P. M. and proceed to the Centre Church, where an appropriate address will be delivered to the children.

The annual meeting of the Connecticut Sabbath School Union, will be held in the North Church, at half past 7 P. M., where the Annual Report will be read, and a number of addresses delivered.

Parents and friends of Sabbath Schools, are respectfully invited to attend.

Meetings for Prayer will be held at the Lecture Room in Orange-street, Wednesday and Thursday at Sunrise.

The Election Sermon, it is to be expected, will be preached in the Episcopal Church, by the Rev. N. S. Wheaton of Hartford.

"Flatterers are as mean and sordid as they are mischievous and odious. To them might be applied the Levitical laws: *Every creeping thing is unclean and shall be abomination.*"

We would remind our Patrons and Agents in this State, of the favorable opportunity to make remittances by the Members of the Legislature; one or more of whom will come to this City next week from each town in the State.

Letters received at the Office of the Religious Intelligencer during the week ending April 30th, 1828.

Wm. Little; A. Birge; Daniel M. Fraser; Goodwin & Co.; Wm. Clark, 2; Samuel Eells; N. A. Ingersoll; D. Chandler; G. W. Sanford; I. Sturges; Wm. Murray; D. & J. Ames; J. L. Tiffany.

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